

A
 REVIEW
 OF THE
 STATE
 OF THE
 BRITISH NATION

Tuesday, March 7. 1710.

WE are now busie all over the Town to bring down the Divine Authority of absolute Submission and the utter Illegality of Resistance, from the great Original of the Apostle's Doctrine, and the Practice of the Primitive Church—And since this is the Work at the Bar of the *House of Lords*, it cannot be amiss to cast in a Word or two to the Point.

Tho' I must own, that to me it seems evident, that the Gentlemen now pleading have sufficiently own'd the Lawfulness of resisting King *JAMES*, by acknowledging and owning Queen *ANNE*, whose Government and Right of Government is founded on the Resisting and Right of Deposing him.

But I cannot but offer one other Objection against those Gentlemen in particular, who think the Command of the Apostle against Resistance to be obligatory upon all People in all Cases— And that is thus.

Mr. *Milburn* says expressly, the *Roman* Emperors were the Rulers meant, he carefully explodes any Objection against their Commands, as being for *Good or Evil*; if in one they are to be obey'd, if in another not resisted.

Now 'tis evident to all that know any thing of the *Roman* History, that those very *Roman* Emperors deriv'd their Dominion and Authority from one or both of these Heads or Fountains.

Resistance

Resistance of the preceding Emperor, who they violently depos'd.

Or, *Choice* of the People, either the Citizens of *Rome*, or the *Soldiery* who frequently saluted their General *Imperator*.

Both these being directly contrary to the Doctrine now pretended for the Authority and Succession of Princes, I would be glad to see some of our modern Casuists answer these Doubts.

Nero, Galba, Otho, Vitellius, and several others were created, depos'd, and murder'd by the People——Whoever then obey'd that Emperor, who was set up by the Murderers or Deposers of the preceding Emperor, is in my Opinion tacitly joy'd in resisting him that went before——And this all the Primitive Christians did in the Case of *Nero* especially, and yet are never charg'd with breaking the Apostle's Rule, nor of violating the Sacred Duty of Subjects.

In all Things lawful, we are no doubt to obey our Supream Rulers——Now in this it may be worth while to ask, is it meant that we should obey them in all Things lawful for them to command, or in all Things lawful for us to obey them in?

It may be lawful for us to obey and submit to many Things in a Prince; which it may not be lawful for him to command; For Example, It was not lawful for the *Roman* Emperors to massacre and destroy the Christians in that cruel Manner, yet it was lawful for the Christians to submit to Martyrdom, and patiently to suffer.

Nay, I'll go farther; if a People are subdu'd, and do voluntarily subject themselves to the absolute Will of their Prince, without Limitation of Compass, Coronation Oaths, *Pacta Conventa*, and the like, there may be more to be said, than in a Country where Princes receive Crowns on stipulated Conditions, swearing to observe them, and to govern so and so.

But where Princes tyranniz'd, and Monarchs grew Monsters, it is evident from the *Roman* History of the Times, in which the Christians were contemporary, That the People depos'd them, the Christians

adher'd; and when the Deposer of a Tyrant was set up by the People, the Christian recogniz'd the Resistance of the Former, by yielding equal Obedience to the Latter.

I hope, the Gentlemen will excuse me running through the Particulars of Tyrants depos'd, and others set up, and those again depos'd and set up, and set up and depos'd, as the People saw Cause, and the Christians always joyning to submit to those that were in Possession, and by Consequence owning the Legality of the Resistance of others——The *Roman* and *Grecian* Histories are full of Instances——And this I do not see Room to be repl'd to.

From all which it seems to me, that the Measures of Submission to Princes are stated very much, by the allow'd Laws of every Country in which they govern—and the general Utility of the Subject——And that when both are subverted by a lawless Tyrant, and no other Way can be found to reduce him——He may be reduc'd by Force; which Doctrine, if it be not true, there is not one Nation now in the World, but what must be damn'd for Rebellion—and for resisting the Ordinance, since according to Mr. *Milbourn's* Text, *They that resist, receive to themselves Damnation. Rom. 13. 2.*

I conclude with saying this farther to it, That I do believe, even some of the Apostles themselves, who, we all allow to be equally inspir'd with the Spirit of God, as *St. Paul*, or at least to be inspir'd with the same Spirit, did thus recognize the Resistance of Princes, by submitting to and acknowledging those Powers that had formerly resisted and depos'd preceding Emperors.

If then the Practice of the Apostles contradicted this Principle, and they did not act by themselves, it is evident, it was not meant by them in the same extensive Manner that we now pretend to, That the Command of the Scripture is to a general and indeed conscientious Subjection to Government, as the Ordinance of God, which whoever resist, receive to themselves Damnation. This we readily allow, for all Men are oblig'd to be subject to the Laws; but that this Subjection extends to tie our Obedience to the Person of the Prince, how-

however degenerate in Practice from the Laws of Justice, Reason, Scripture, or the Country, is absurd in it self, is what no Nation ever practis'd, what indeed no Scripture ever enjoy'd, or any People can practise.

Thus no Violence by the general Law of God is to be done to our Neighbour; and by the Laws of our Country, a Man's House is his Castle, and may not be broken up; yet there are Violences allow'd in particular Cases, and under Circumstances particular, in which, without the Formalities requir'd in other Cases by the Law, we do invade our Neighbour, break open his House, and commit other Force upon him, which at other times would be notoriously Criminal.

In these, or such as these Cases, and with such Allowances as these, the Doctrine of Resistance is to be consider'd, with Respect to the Person of the Prince, who tho' in general, and ruling well, he may not be resisted, yet in open Violation of Laws, or personal illegal Violence, may and must be resisted. Thus a Woman may resist her Prince attempting to violate her Chastity, or a Man his Life, or a Nation their Laws and Constitution, which is not resisting the Government of the Prince—— But the Person descended from himself, and degenerated into a Tyrant, a mad Man, an Oppressor and Invader.

MISCELLANEA.

From our New License-Office.

WE are forc'd to digress from the necessary Prosecution of our laudable and profess'd Employment, *Viz.* The granting Licenses for such Vices, as, *the Age being fond of them*, cannot otherwise be suppress'd, in order to vindicate the Title of our Office. The Word is vulgarly call'd a *License*, and we cannot hinder the World from calling it a *License-Office*; From whence some have begun wickedly to raise Scandals upon us, as if we design'd a **TOLERATION** of Vice.

To vindicate our Design from this horrid Slander, which no doubt is rais'd upon us by some over-pious *Pharisee* or *Presbyterian* in good Manners, we take the Liberty to explain our selves thus.

The true Title of our Design, as may appear, if any are so curious as to inspect our Patent, and which, as soon as it has pass'd the *Seals*, all Men are at Liberty to do, is an Office, *To exempt her Majesty's Protestant Subjects DISSENTING from MORALITY and GOOD MANNERS*, from the Penalty of certain Laws——Now, That this can never be call'd Toleration you all know, and therefore we are ready to de-

send our Title at the Bar of the *House of Lords*, whenever we shall be peevishly impeach'd there by any Body——For according to Mr. *Norris*, we give no Toleration to commit the Crime, we only commute the Penalty——And therefore tho' the Punishment of the Fact be alter'd or taken away, the Obligation to Virtue remains——So that tho' it may seem to be an indulgence, yet it cannot be call'd a Toleration; besides we shall Enact, and be it hereby Enacted, &c. and by the Authority of our Patent aforesaid, *That no Permission or Allowance shall be granted by this Office to any Sort of Vice as aforesaid, till such Agreement be first made, &c.*

Having therefore thus effectually declar'd our selves against a Toleration of Vice, it is therefore humbly hop'd, that no Person will be so scrupulous as suggest for the future, That an *Act of Exemption* from the Penalties of certain Laws can amount to a Toleration, *Probatum est, Teste Dr. H. S. his Answer to the Articles, &c. p. 12, 13.*

Upon this Foundation we freely go on to proclaim an Exemption from the Penalty of all such Laws, by Virtue of this our Patent, we have Authority to supersede, to all

all such Persons for all such Crimes, and upon such Conditions as shall hereafter be express'd.

Having thus defended our Office from this modern Distinction, it came of Course to proceed on the Case of Mrs. B——n, and her Cousin, who demanded a License for lying with her Cousins Husband, on this *Proviso* strictly enjoin'd, that her Cousin his Wife lay between them—The Books were diligently search'd to find out what Rank of Crime this stood among; at last it was found among the Criticks upon those Points, to be call'd only a *Breach of Modesty*, which being a common Thing at this Time among the Ladies of Fashion, it was agreed at 20*l.* *Sterling*.

But as Mischiefs seldom come alone, and that tho' the Crime often comes without an Introduction, yet the Introduction seldom comes without the Crime; this License was no sooner granted, but in comes Mrs. B——n's Husband, and he demands a License for his Wives Cousin to lie with his Wife, without the Interposition of the odd Female between—This was a new Case—and very considerable. The Office demanded 200*l.* but so much Money being not easily rais'd, *now Stocks are falling*, the Agreement is not yet concluded.

Advertisements.

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
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